

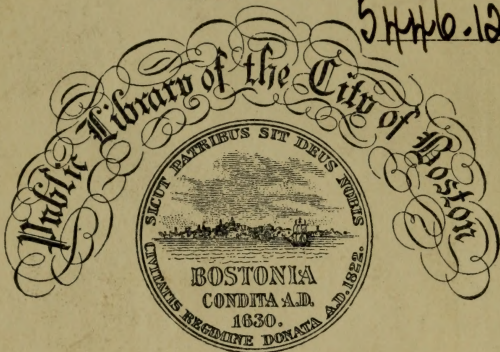
5446.127

**Research
Library**

PROPERTY OF THE

Shell No.

5446.127



From the Bates Fund.



5446.12

THE
ACÁTHIST HYMN

OF THE
HOLY ORTHODOX EASTERN CHURCH

IN THE ORIGINAL GREEK TEXT
AND
DONE INTO ENGLISH VERSE

EDITED BY
W. J. BIRKBECK, M.A.
AND
THE REV. G. R. WOODWARD, M.A.

LONGMANS, GREEN AND CO.
39 PATERNOSTER ROW, LONDON
FOURTH AVENUE AND 30TH STREET, NEW YORK
BOMBAY, CALCUTTA, AND MADRAS

1917

THE
ACÁTHIST HYMN

OF THE
HOLY ORTHODOX EASTERN CHURCH

IN THE ORIGINAL GREEK TEXT
AND
DONE INTO ENGLISH VERSE

EDITED BY

5446.127

W. J. BIRKBECK, M.A.

AND

THE REV. G. R. WOODWARD, M.A.

LONGMANS, GREEN AND CO.

39 PATERNOSTER ROW, LONDON

FOURTH AVENUE AND 30TH STREET, NEW YORK

BOMBAY, CALCUTTA, AND MADRAS

1917

2529

Bates

PRINTED AT OXFORD, ENGLAND

BY FREDERICK HALL

PRINTER TO THE UNIVERSITY

Dec. 24. 1917

WARREN GILBERT
217 70
NOTES BY T. O.

PREFACE

¶ ABOUT four years ago the late Mr. W. J. Birkbeck chose, from Greek and Russian Service Books, a number of hymns and anthems, and, above all, the famous *Hymnus Acathistus*, as good and devout specimens of Eastern Orthodox sacred poetry, written in honour of the holy Mother of God, and showing the great and important part that she had in the history of the redemption of the world by our Lord God and Saviour Jesus Christ. Mr. Birkbeck believed that, at this time especially, many of the Orthodox would appreciate this endeavour to familiarize English Christians with such forms. For the Holy Orthodox Eastern Church regards the disuse of the Invocation of Saints as a symptom of lack of faith, and believes that those, who foresee in this practice the danger of putting the creature above the Creator, are brought like the people of whom it is written, *They were afraid where no fear was* (Ps. liii. 6 : cp. Ps. xiv. 9). It was also Mr. Birkbeck's conviction that the study of this ancient Eastern liturgical poetry, still used in public worship as a safeguard to the right faith in the Incarnation, would be a wholesome corrective to ideas largely borrowed from sixteenth-century Germans, such as Luther and Bucer, and from other continental Protestants, like Zwingli and Calvin.

¶ The Acáthist Hymn is partly read and partly sung, all standing, *none sitting* (hence called ὁ ἀκάθιστος ὕμνος), on the Saturday of the fifth week in Lent, immediately before the receiving of the holy Sacraments. It is also said, in part, on the previous Saturdays in Lent, to say nothing of its use in private. It was recited in honour of the repulse of the Saracens or Hagarenes from Constantinople in the reign of Heracleius, A.D. 626. Though generally attributed to Sergius, poet-patriarch of Constantinople (610-641), some have thought it the work of George of Pisidia, archivist of Sancta Sophia, under the same Heracleius. Remarkable alike for piety, Scripture-knowledge, poetic imagery, and

well-balanced antithetical style, it has been translated into Russian, Ruthenian, Rumanian, Latin, Italian, Arabic, and other languages. A detailed account of its origin will be found on pp. 58-62, in a translation from the long historical Lesson, called the *Synaxáριον*, taken from the Greek *Triodion* (Venice, 1891, pp. 287, 288). Here it may be stated that the *Triodion* is the Service Book of the Eastern Church, used from the Sunday before Septuagesima until Easter Eve. The original text of this Acáthist Hymn is given in this book, pp. 281-291, and in the *Great Horológion* (Venice, 1892), pp. 421-437.

¶ To enable this English version of the Acáthist to be sung to music, the translator has adopted easy metres. 'Ἄγγελος πρωτοστάτης οὐρανόθεν ἐπέμφθη reminded him of *Angelus ad virginem subintrans in conclave*, and this settled the measure of the English stanzas. 'This, sometimes with rime, sometimes without, is the favourite Romaic metre to the present day' (Neale, *Hymns of the Eastern Church*, p. xxiii). The *Hail Mary's*, that form the bulk of the Acáthist, are drawn into two lines of eight syllables, iambic, like *Puer natus in Bethlehem*: and for these, as well as for the stanzas, and for the *Contakion* (τῆ ὑπερμάχῳ στρατηγῷ), suitable melodious, ancient, ecclesiastical, modal tunes will be provided hereafter. Meanwhile the writer will gladly help any one who wishes to sing the Hymn.

¶ This versification of the Hymn, now seen in English for the first time, gives the Greek original on the opposite side of the page, together with the Slavonic stanza-headings, added for the sake of Russian readers. Later on, it is proposed to reprint the English version without the Greek. In this smaller edition it may be possible to publish a fine series of Russian Eikons, illustrative of each of the twenty-four stanzas of the Acáthist. These Mr. Birkbeck brought back with him from Petrograd on his last journey from Russia in June, 1916, in order that they might appear in the present edition. But, not to add to the size and cost of the Book, especially in war-time, it has been considered more prudent to let these pictures wait 'until a more convenient season'.

¶ The *Contakion* in general (but not this particular one,

τῆ ὑπερμάχῳ στρατηγῷ) 'is said to have been the invention of
 ' Romanus, a Deacon of Emesa, about A. D. 500; and, in the
 ' *Menaea* for October 1, we have the μνήμη τοῦ ὁσίου Πατρὸς
 ' ἡμῶν Ῥωμανοῦ τοῦ ποιητοῦ τῶν κοντακίων.' . . . 'The legend is
 ' this:—that the Mother of God appeared to S. Romanus
 ' in the Church of Blachernae, and gave him a piece of a
 ' roll, which she commanded him to eat. He did so; and
 ' found himself endowed with the power of making *Contakia*.
 ' Now a roll is in mediaeval Greek κοντάκιον, from κοντός,
 ' the roller around which it is kept: nothing therefore is
 ' more probable than that, from the supposed origin of these
 ' hymns, their name also should be derived. Romanus is
 ' said to have written more than a thousand *Contakia*'
 (J. M. Neale's *History of the Holy Eastern Church*, vol. ii,
 p. 843).

¶ The foot-notes throughout this book are not to be found in the original, but have been added simply for the edification of English readers.

¶ It would be ungracious to go to press without referring to the more-than-great interest taken by Mr. D. Khomiakoff and by Lord Halifax in the publication of this work. Thanks also are given to the Rev. George Herbert, Canon E. McClure, and Mr. F. C. Eeles, for much useful help and good advice: and last, but not least, to the Very Reverend Eugene Smirnoff, Arch-priest and Chaplain to the Russian Imperial Embassy in London, for his contribution of a special and valuable Introduction bearing upon the mode of religious instruction given to Russian children, wherein the *Acáthist* plays no inconsiderable part.

¶ The Preface was to have been written by Mr. Birkbeck himself. But, before it was begun, he had departed this life at Stratton Strawless, near Norwich, much lamented by all who knew him, whether here or in Russia. He had, however, seen and approved every word of this translation, and had verified all the Slavonic Stanza headings.

G. R. W.

Feb. xiiii

F. of St. Valentine, Bp. & M.

INTRODUCTION

BY THE VERY REV. ARCH-PRIEST EUGENE SMIRNOFF

WHEN about two or three years old, Russian children are taught how to pray to God, and that generally by their mother. The mother places her child before the sacred Eikon in the place of honour in the room, and instructs him how to put his fingers together in order to make the sign of the Cross, how to lay upon himself the symbol of salvation, and how to bow: and thus she teaches him to pray, repeating after her, word by word, her own prayer. She herself appeals, and leads her child to appeal to the Mother of God for spiritual help. As mother of an earthly child, she fully and perfectly understands the boundless love of the most pure Mother of God for all people, especially for little children, and this is the ground of her appeal. It is the same prayer which, in her early years, she herself used to learn by heart from the lips of her own mother. It has been recited from generation to generation (St. Luke i. 48) by all Christians, who with faith and hope have looked on the holy image of the Mother of God: *Hail, Virgin-Mother of God! O Mary, full of grace, the Lord is with thee. Blessed art thou among women, and Blessed is the Fruit of thy womb; for thou hast borne the Saviour of our souls.*

Later on, in obedience to our Saviour's words, *Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God* (St. Mark x. 14), Russian children, from the age of three or four, are taken regularly and frequently to Church; and there they hear, and easily learn by heart, another oft-repeated prayer, which, like the previous one, turns the eyes of the Faithful toward the Mother of God. The prayer is not long, but it uplifts the faithful mind to such an altitude as is only possible to the Christian: *Meet it is indeed to bless thee, the Theotókos, the ever-blessed and all-*

blameless, and Mother of our God. More honourable than the Cherubim, and incomparably more glorious than the Seraphim; thee, who didst bear, without corruption, God the WORD, thee, verily the Mother of God, we magnify.

Still later again, when the child has reached seven or eight years of age—the age when he has grown to the sense of responsibility for all his actions—he is no longer allowed to partake of the undefiled Body and the precious Blood of Christ without proper preparation, and without cleansing of his conscience in the Sacrament of Penance. Henceforward, on the eve of his receiving the Holy Eucharist, the Church urges him to lay aside the cares of this life, and to concentrate his mind upon spiritual perfection. She leads him to both these aims by special prayers, to which belong two Acáthist Hymns: (i) *To our sweetest Lord Jesus Christ*; (ii) *To our most blessed Sovereign Theotókos, and Ever-Virgin Mary*. The second is, in point of composition, much older than the first, and is the product of the poetical creative genius of the Greek Church. The first is of much later date, and is a masterpiece of the poetical creation of the Russian Church. The first is, in outward construction, entirely modelled on the pattern of the second. Both contain thirteen *Contakia*, between which are inserted twelve *Oikoi*, or Stanzas. The first *Contakion* of each of these Acáthist Hymns is usually sung: all the following *Contakia* or *Oikoi* are read, and only the concluding words of the *Oikoi* to the sweetest Saviour, *O Jesu, Son of God, be merciful to me*, and those to the Virgin Mary, *Hail, Maid-Mother, like none other!* are sung. The concluding words of all the *Contakia*, ‘Alleluya, Alleluya, Alleluya,’ are sung in the same manner. As the first, so the second Acáthist Hymn contains, in abbreviated form, nearly all dogmatic teaching concerning Jesus Christ and the Mother of God. At the same time, both Acáthists give the Faithful the best means of lifting up their hearts in prayer; the one, to Christ our Saviour; the other, to the Ever-blessed Mother of our God. Both are the highest poetical works, which can lead and actually lead, the soul of the Faithful man, in his prayers, to spiritual ecstasy. The various expressions of both Acá-

thists are either the actual words of the Old or New Testament, or else paraphrases thereof, or logical deductions therefrom.

It is self-evident that the prayers, *Hail, Virgin-Mother of God!* and, *Meet it is indeed*, as also the Acáthist to our most blessed Sovereign Theotókos and Ever-Virgin Mary, are, in many respects, scarcely intelligible to little children; but they are, in many respects, also not wholly intelligible to grown-up persons; and experts in theological knowledge will disagree, as usual, about their meaning. The sinfulness and weakness of human nature have always and everywhere sown discord among people in all branches of belief and knowledge. But the earthly mother, and, after her, the spiritual mother, the Church, in teaching people how to believe and pray to God, never appeals or addresses herself to the reasoning faculties of men, but exclusively to his faith; and herein she has on her side the full authority of Christ Himself: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned* (St. Mark xvi. 16): and, *The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven* (St. Matt. xviii. 1-4). Verily the mother, and the Church, awakening in children, and in people generally, belief in Christ, and the disposition to pray, are doing a great work, indeed the greatest work, for their spiritual salvation. The religious mission of the mother, and of the Church, is one and the same. The mother begins that good work, and the Church continues and brings it to a happy ending.

EUGENE SMIRNOFF.

2 February, 1917

(old style).

*Feast of the Purification
of the Blessed Virgin Mary.*

Ο ΑΚΑΘΙΣΤΟΣ ΥΜΝΟΣ
THE ACATHIST HYMN

Ο ΑΚΑΘΙΣΤΟΣ ΥΜΝΟΣ
ΕΙΣ ΤΗΝ ΥΠΕΡΑΓΙΑΝ ΘΕΟΤΟΚΟΝ

I

Κοντάκιον. ἦχος πλ. δ'.

Τῆ ὑπερμάχῳ στρατηγῶ τὰ νικητήρια †

Ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια

Ἀναγράφω σοι ἡ Πόλις σου, Θεοτόκε.

Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον

ἐκ παντοίων με κινδύνων ἐλευθέρωσον

ἵνα κράζω σοι

Χαῖρε, Νύμφη ἀνύμφειτε.

† Slavonicè **БЗВРА́ННОЇ ВОЕВÓДѢ ПОБѢДИТЕ́ЛЬНАА.**

THE ACATHIST HYMN

TO THE MOST HOLY MOTHER OF GOD

I

CONTAKION. FOURTH PLAGAL TONE

To thee the Champion Leader,
Mother of God our Lord,
Do I, thy faithful City,†
Glad hymns of thanks accord
For victory, and redemption
From famine, plague and sword.

But since thy might, O Maiden,
Resistless is and free,
Do thou from every peril,
Whatever it may be,
Deliver me thy bedesman,
That I may chant for thee:

Hail! Maid-Mother,
Like none other!

† Slavonicè, 'Do we thy faithful servants' (восписуемъ
Тебѣ рабѣ Твоѣ).

II

Οί οἴκοι τοῦ ἀκαθίστου ὕμνου κατ' ἀλφάβητον.

" Ἄγγελος πρωτοστάτης †
οὐρανόθεν ἐπέμφθη
εἰπεῖν τῇ Θεοτόκῳ
τὸ Χαῖρε·

καὶ σὺν τῇ ἀσωμάτῳ φωνῇ

σωματούμενόν σε θεωρῶν, Κύριε,

ἐξίστατο, καὶ ἴστατο

κραυγάζων πρὸς αὐτὴν τοιαῦτα·

Χαῖρε, δι' ἧς ἡ χαρὰ ἐκλάμψει·

χαῖρε, δι' ἧς ἡ ἀρὰ ἐκλείψει.

Χαῖρε, τοῦ πεσόντος Ἀδάμ ἢ ἀνάκλησις·

χαῖρε, τῶν δακρύων τῆς Εὐα ἢ λύτρωσις.

† Slavonicè **Ѧггѡзъ прѣдстѣтель.**

II

The stanzas of the Acathist Hymn, alphabetically
(in the Greek).

Gabriël, an Angel chief,¹
With goodly message laden,
Down from heav'n to earth was sent
To hail the Mother-maiden.

While with fleshless voice he spake,
And born on earth fore-told thee,
Lord, he stood and stood aghast,
For why he did behold thee

Taking flesh in Mary's womb;
And, as thou wouldest make her
Very Mother of his God,
Thus Gabriël bespake her:

Hail Mary! by the help of whom²
Joy shall enlight this vale of gloom:
Hail Mary! for by thee the curse³
Shall fail from off the universe.

Hail Mary! who, for once and all,
Restorest Adam's shameful fall:

Hail Mary! Maid, that shall conceive
The Ransomer of tearful Eve.

¹ Luke i. 26.

² Luke i. 79.

³ Gen. iij. 15.

Χαῖρε, ὕψος δυσανάβατον ἀνθρωπίνοις λογισμοῖς·

χαῖρε, βάθος δυσθεώρητον καὶ Ἀγγέλων ὀφθαλμοῖς.

Χαῖρε, ὅτι ὑπάρχεις Βασιλέως καθέδρα·

χαῖρε, ὅτι βαστάζεις τὸν βαστάζοντα πάντα.

Χαῖρε, ἀστὴρ ἐμφαίνων τὸν Ἥλιον·

χαῖρε, γαστήρ ἐνθέου σαρκώσεως.

Χαῖρε, δι' ἧς νεουργεῖται ἡ κτίσις·

χαῖρε, δι' ἧς βρεφουργεῖται ὁ Κτίστης.

χαῖρε, Νύμφη ἀνύμφευτε.

Hail Mary! Altitude sublime,
Which human reason cannot climb:

Hail Mary! Depth, far deeper than
E'en Arch-angelick eye may scan.¹

Hail Mary! for thou art the throne
Of Christ our royal Solomon:²

Hail Mary! Bearer of that King,
Himself who beareth every thing.³

Hail Mary! Star, that shall display⁴
The Sun of justice' brighter ray:

Hail Mary! of whose generous womb
The Word of God doth flesh assume.⁵

Hail Mary! for, by thee subdued,
The whole creation is renew'd:

Hail Mary! for the Holy One,⁶
The world's Creator, is thy Son.

Hail Maid-Mother,
Like none other.

¹ 1 Pet. i. 12.

³ Ps. lxxv. 3.

⁵ John i. 14.

² 2 Chron. ix. 17.

⁴ Num. xxiv. 17.

⁶ Luke i. 43.

III

Βλέπουσα ἡ Ἁγία †
 ἑαυτὴν ἐν ἀγνείᾳ
 φησὶ τῷ Γαβριὴλ θαρσαλέως·
 Τὸ παράδοξόν σου τῆς φωνῆς

δυσπαράδεκτόν μου τῇ ψυχῇ φαίνεται·
 ἀσπόρου γὰρ συλλήψεως
 τὴν κύησιν πῶς λέγεις ; κράζων·
 Ἄλληλούϊα.

IV

Γνώσιν ἀγνωστον γνῶναι ‡
 ἡ Παρθένος ζητοῦσα
 ἐβόησε πρὸς τὸν λειτουργοῦντα·

Ἐκ λαγόνων ἀγνῶν Υἱὸν
 πῶς ἔστι τεχθῆναι δυνατόν ; λέξον μοι.
 Πρὸς ἣν ἐκεῖνος ἔφησεν ἐν φόβῳ
 πλὴν κραυγάζων οὕτω·

Χαῖρε, βουλῆς ἀπορρήτου μύστις·

χαῖρε, σιγῆς δεομένων πίστις.

† Slavonicè Бѣдѣши Гѣтаѣ.

‡ Slavonicè Рѣзѣмъ недоразѣмѣваемыѣ разѣмѣѣти.

III

Conscious of her chastity,
The Holy Maiden duly
Answer made to Gabriël,
'Sir, though thou speakest truly,¹

Yet thy word, so thinketh me,
Is hard to be believèd,
When thou say'st, apart from man,
A Son shall be conceivèd!'

Alleluya.

IV

To the Envoy spake the pure
And Ever-Virgin, yearning
For to learn a mystery
Beyond the range of learning:

'Tell me how shall babe be born
Of damozél unwedded?'
Then he answer'd, full of awe,
As one that inly dreaded:

Hail Mary! Mystic, knowing well
God's counsel thrice ineffable:

Hail Mary! steadfast to conceal
What trust would have thee not reveal.

¹ Luke i. 34.

Χαῖρε, τῶν θαυμάτων Χριστοῦ τὸ προοίμιον·

χαῖρε, τῶν δογμάτων αὐτοῦ τὸ κεφάλαιον.

Χαῖρε, κλιμαξ ἐπουράνιε, δι' ἧς κατέβη ὁ Θεός·

χαῖρε, γέφυρα μετάγουσα τοὺς ἐκ γῆς πρὸς οὐρανόν.

Χαῖρε, τὸ τῶν Ἀγγέλων πολυθρύλλητον θαῦμα·

χαῖρε, τῶν δαιμόνων πολυθρήνητον τραῦμα.

Χαῖρε, τὸ φῶς ἀρρήτως γεννήσασα·

χαῖρε, τὸ πῶς μηδένα διδάξασα.

Χαῖρε, σοφῶν ὑπερβαίνουσα γνῶσιν·

χαῖρε, πιστῶν καταυγάζουσα φρένας.

χαῖρε, Νύμφη ἀνύμφευτε.

Hail Mary! Overture unpriced
Of all the miracles of Christ:
Hail Mary! Chapter number one
Of all the doctrines of thy Son.

Hail Mary! Ladder, stair whereby²
Our God descended from on high:
Hail Mary! Bridge, that doth convey
To heaven the vessels form'd of clay.

Hail Mary! Vaunt and theme of love,
Oft utter'd by the Hosts above:
Hail Mary! 'Daunt' and 'deathly blow',
Oft mutter'd by the Fiends below.

Hail Mary! Parent of the Light
Beyond the bound of mortal sight:
Hail Mary! who hast, up to now,
Declared to none the manner How.

Hail Mary! that dost over-span
The wisdom of the worldly man:
Hail Mary! that dost light impart
Unto the simple faithful heart.

Hail, Maid-Mother,
Like none other.

² Gen. xxviiij. 12.

V

Δύναμις τοῦ Ὑψίστου ἐπεσκίασε †
τότε πρὸς σύλληψιν τῆ Ἀπειρογάμα,
καὶ τὴν εὐκαρπον ταύτης νηδὺν

ὡς ἀγρὸν ὑπέδειξεν ἡδὺν ἀπασι
τοῖς θέλουσι θερίζειν σωτηρίαν
ἐν τῷ ψάλλειν οὕτως·

Ἀλληλούϊα.

VI

Ἐχουσα θεοδόχον †
ἡ Παρθένος τὴν μήτραν
ἀνέδραμε πρὸς τὴν Ἐλισάβετ·

τὸ δὲ βρέφος ἐκείνης εὐθὺς
ἐπιγνῶν τὸν ταύτης ἀσπασμὸν ἔχαιρε·
καὶ ἄλμασιν ὡς ἄσμασιν
ἐβόα πρὸς τὴν Θεοτόκον·

† Slavonicè Γήλα Κίσηηαγω.

‡ Slavonicè Ἰμδψιη Βῖπορῖάτησιου.

V

Then did Power of God most high¹
Anon right over-shade her,
To conceive in Virgin womb;
By means whereof he made her

Fruitful as wheat-harvest field,
Which health and wealth supplieth
To each willing reaper-man,
And joy to him that crieth:

Alleluya.

VI

When, with God enshrined within,²
Our Lady had proceeded
And had met Elizabeth,
Whose matters well had speeded,

Quick Elizabeth's unborn
Man-child with rapture bounded,
And, at sound of Mary's voice,
The praise of Mary sounded:

¹ Luke i. 35.

² Luke i. 39-45.

Χαῖρε, βλαστοῦ ἀμαράντου κλῆμα·

χαῖρε, καρποῦ ἀκηράτου κτῆμα.

Χαῖρε, γεωργὸν γεωργοῦσα φιλάνθρωπον·

χαῖρε, φυτουργὸν τῆς ζωῆς ἡμῶν φύουσα.

Χαῖρε, ἄρουρα βλαστάνουσα εὐφορίαν οἰκτιρμῶν·

χαῖρε, τράπεζα βαστάζουσα εὐθηνίαν ἰλασμῶν.

Χαῖρε, ὅτι λειμῶνα τῆς τρυφῆς ἀναθάλλεις·

χαῖρε, ὅτι λιμένα τῶν ψυχῶν ἐτοιμάζεις.

Χαῖρε, δεκτὸν πρεσβείας θυμίαμα·

χαῖρε, παντὸς τοῦ κόσμου ἐξίλασμα.

Hail Mary! Branch of vine, whereout
There sprung the Amaranthine Sprout:

Hail Mary! Branch and virgin Shoot,
Possest of rare untainted Fruit.

Hail Mary! Land, whose fruitful acre
Gave man his philanthropick Maker:

Hail Mary! that dost gender, rife
With bliss, the Gardener of our life.

Hail Mary! Blest, and fertile field
Which doth abundant mercy yield:

Hail Mary! Rich, as banquet-board,
With reconciliation stored.

Hail Mary! for, Maid-Mother bright,
Thou grow'st the Arbour of delight:

Hail Mary! for thou dost a fair
Safe Harbour for the soul prepare.

Hail Mary! for thy pleas from hence
Rise welcome as the frankincense:

Hail Mary! since, for all mankind,
Thy bedes with God acceptance find.

Χαῖρε, Θεοῦ πρὸς θνητοὺς εὐδοκία·

χαῖρε, θνητῶν πρὸς Θεὸν παρρησία.

Χαῖρε, Νύμφη ἀνύμφευτε.

VII

Ζάλην ἔνδοθεν ἔχων †
 λογισμῶν ἀμφιβόλων
 ὁ σώφρων Ἰωσήφ ἔταράχθη
 πρὸς τὴν ἀγαμὸν σε θεωρῶν,

καὶ κλεψίγαμον ὑπονοῶν, Ἄμεμπτε
 μαθὼν δέ σου τὴν σύλληψιν
 ἐκ Πνεύματος ἁγίου, ἔφη·

Ἀλληλούϊα.

† Slavonicè Бѣрю вѣдѣть ииѣа.

Hail Mary! for by thee we ken
That God hath Good-will unto men:

Hail Mary! for by thee our race
Hath boldness at the throne of grace.

Hail, Maid-Mother,
Like none other!

VII

Toss'd by sea of thoughts within,¹
Just Joseph much did doubt thee:
And was minded, though thou wert
A maid, to dwell without thee,

Deeming thee an other's wife:
But, after comprehending
That 'twas by the Holy Ghost,
He sung, with joy unending:

Alleluya.

¹ Matt. i. 19.

VIII

Ἦκουσαν οἱ Ποιμένες †
 τῶν Ἀγγέλων ὑμνούντων
 τὴν ἑνσαρκον Χριστοῦ παρουσίαν·

καὶ δραμόντες ὡς πρὸς ποιμένα
 θεωροῦσι τοῦτον ὡς ἀμνὸν ἁμῶμον
 ἐν τῇ γαστρὶ Μαρίας βοσκηθέντα,
 ἣν ὑμνοῦντες εἶπον·

Χαῖρε, ἀμνοῦ καὶ ποιμένος Μήτηρ·

χαῖρε, αὐλὴ λογικῶν προβάτων.

Χαῖρε, ἀοράτων ἐχθρῶν ἀμυντήριον·

χαῖρε, Παραδείσου θυρῶν ἀνοικτήριον.

Χαῖρε, ὅτι τὰ οὐράνια συναγάλλεται τῇ γῆ·

χαῖρε, ὅτι τὰ ἐπίγεια συγχορεύει οὐρανοῖς.

† Slavonicè **Глѣшаша пастыриѣ.**

VIII

When in flesh came hither Christ,¹
 And Angels sung to greet him,
 Shepherds heard their merry strain,
 And ran anon to meet him,

As their Shepherd. There they spied
 The Lamb of God, and proffer'd
 Praise to Christ on Mary's lap,
 And homage to her offer'd:

Hail Mary! Mother, and as dam
 Alike to Shepherd and to Lamb:

Hail Mary: for thou dost enfold
 Mankind, as sheep upon the wold.

Hail Mary! for thou art a screen,
 Defence against the foe unseen:

Hail Mary! for thou dost suffice
 To ope the gates of Paradise.

Hail Mary! for with earth to-day
 The heav'ns entune a merry lay:

Hail Mary! for to-day glad earth
 Unites with heav'n in holy mirth.

¹ Luke ij. 13.

Part One

*Incense
 +
 Godalit
 statit*

Χαῖρε, τῶν Ἀποστόλων τὸ ἀσίγητον στόμα·

χαῖρε, τῶν ἀθλοφόρων τὸ ἀνίκητον θάρσος.

Χαῖρε, στερρόν τῆς πίστεως ἔρεισμα·

χαῖρε, λαμπρὸν τῆς χάριτος γνώρισμα.

Χαῖρε, δι' ἧς ἐγυμνώθη ὁ Ἄδης·

χαῖρε, δι' ἧς ἐνεδύθημεν δόξαν.

Χαῖρε, Νύμφη ἀνύμφευτε.

ΙΧ

Θεοδρόμον Ἀστέρα †
θεωρήσαντες Μάγοι
τῇ τούτου ἠκολούθησαν αἶγλη·
καὶ ὡς λύχνοι κρατοῦντες αὐτὸν

δι' αὐτοῦ ἠρεύνων κραταιὸν ἀνακτα·

καὶ φθάσαντες τὸν ἀφθαρτον

ἐχάρησαν αὐτῷ βοῶντες·

Ἀλληλούϊα.

† Slavonicè БѢГОТѢЧΗΣИЮ СВѢКЗДѢ.

Hail Mary! for thy praise is sung
Aloud by Apostolick tongue:

Hail Mary! Courage unsubdued
For all the Martyr-multitude.

Hail Mary! Corbel, that up-stay'th
The cornice of the Christen Faith:

Hail Mary! Token, bright and fine,
Of Charity and grace divine.

Hail Mary! Hell, though well equipt,
Is by thee of his armour stript:

Hail Mary! for 'tis with thine aid
That we in glory are array'd.

Hail, Maid-Mother,
Like none other!

IX

When the Mages eyed the Star,¹
The which to God-ward pointed,
By his rays, as by a lamp,
They sought the Lord's Anointed.

Thus did they approach and reach
The mighty King of Ages,
God the unapproachable:

Then sung for joy the Sages:

Alleluya.

¹ Matt. ij. 1.

X

Ἴδον παῖδες Χαλδαίων †
 ἐν χερσὶ τῆς Παρθένου
 τὸν πλάσαντα χειρὶ τοὺς ἀνθρώπους·

καὶ Δεσπότην νοοῦντες αὐτόν,
 εἰ καὶ δούλου ἔλαβε μορφὴν,
 ἔσπευσαν τοῖς δώροις θεραπεῦσαι
 καὶ βοῆσαι τῇ Εὐλογημένῃ.

Χαῖρε, ἀστέρος ἀδύτου Μήτηρ·

χαῖρε, αὐγὴ μυστικῆς ἡμέρας.

Χαῖρε, τῆς ἀπάτης τὴν κάμινον σβέσασα·

χαῖρε, τῆς Τριάδος τοὺς μύστας φωτίζουσα.

Χαῖρε, τύραννον ἀπάνθρωπον ἐκβαλοῦσα τῆς ἀρχῆς·

χαῖρε, Κύριον φιλάνθρωπον ἐπιδείξασα Χριστόν.

† Slavonicè Бѣдѣша ѿτροцы Χαλδέηστῆν.

X

These Chaldeän sons beheld
 God handled by his Mother,
 Him whose hands have fashion'd high
 And low folk, one with other.

Him they 'knowledged, Lord supreme,
 In servile robe if dressèd ;[†]
 Swift they honour'd him with gifts,
 And call'd his Mother, 'Blessèd' :

Hail Mary! Mother of the bright
 Eve-star, that sets not day nor night :
 Hail Mary! Dawn, precursor-ray
 Of Christ, the living Star of Day.

Hail Mary! quick to quench the blaze
 Of heresy and erring ways :

Hail Mary! in whose light we see
 The mystery of the Trinity.

Hail Mary! able to depone
 Th' inhuman tyrant from his throne :
 Hail Mary! for of thy pure strain
 Was gend'red Christ, that Lord humane.

[†] Phil. ij. 7.

Χαῖρε, ἡ τῆς βαρβάρου λυτρομένη θρησκείας·

χαῖρε, ἡ τοῦ βορβόρου ῥυομένη τῶν ἔργων.

Χαῖρε, πρὸς προσκύνησιν παύσασα·

χαῖρε, φλογὸς παθῶν ἀπαλλάττουσα.

Χαῖρε, πιστῶν ὁδηγὲ σωφροσύνης·

χαῖρε, πασῶν γενεῶν εὐφροσύνη.

Χαῖρε, Νύμφη ἀνύμφευτε.

XI

Κήρυκες θεοφόροι †

γεγονότες οἱ Μάγοι

ὑπέστρεψαν εἰς τὴν Βαβυλῶνα·

ἐκτελέσαντές σου τὸν χρησμὸν
καὶ κηρύξαντές σε τὸν Χριστὸν ἅπασιν
ἀφέντες τὸν Ἡρώδη ὡς ληρώδη
μὴ εἰδῶτα ψάλλειν·

Ἄλληλούϊα.

† Slavonicè Προποβѣдницѹ бѣгоно́снѹ.

Hail Mary! Thanks to thee, we see
No barbarous idolatry:

Hail Mary! for by thee we shun
Grim Tartarus, where filth is done.

Hail Mary! who didst quench desire
Of worshipping created Fire:

Hail Mary! Maiden, for thou dost
Be-free the soul from flame of lust.

Hail Mary! Guide, whose influence
Doth teach the Faithful continence:

Hail Mary! who, without alloy,
Hast brought all generations joy.

Hail! Maid-Mother,
Like none other.

XI

Home again in Babylon,
The Magi spread the tiding
Of the Gospel to the folk
In all that land residing.

But, obedient to their dream,¹
Their journey they did alter,
Shunning Herod, foolish king
Unversed to sing the psalter:

Alleluya.

¹ Matt. ij. 12.

XII

Λάμψας ἐν τῇ Αἰγύπτῳ †
 φωτισμὸν ἀληθείας
 ἐδίωξας τοῦ ψεύδους τὸ σκότος·

τὰ γὰρ εἰδῶλα ταύτης, Σωτήρ,
 μὴ ἐνέγκαντά σου τὴν ἰσχὺν πέπτωκεν·
 οἱ τούτων δὲ ῥυσθέντες ἐβόων
 πρὸς τὴν Θεοτόκον.

Χαῖρε, ἀνόρθωσις τῶν ἀνθρώπων·

χαῖρε, κατάπτωσις τῶν δαιμόνων.

Χαῖρε, τῆς ἀπάτης τὴν πλάνην πατήσασα·

χαῖρε, τῶν εἰδώλων τὸν δόλον ἐλέγξασα.

Χαῖρε, θάλασσα ποντίσασα Φαραῶ τὸν νοητόν·

χαῖρε, πέτρα ἢ ποτίσασα τοὺς διψῶντας τὴν ζωὴν.

† Slavonicè **Божїѣвнїи во Егїптѣ.**

XII

Lord, in Egypt-land thy light
Dispersed the shades of error:
Truth in lieu of falsehood shone,
For, at thy face, in terror,

Saviour, Egypt's idols fell,¹
Unskill'd to stand afore thee:
But thy ransomed people there
Extoll'd the Maid that bore thee.

Hail Mary! Means, whereby we men,
Once fallen low, uprise agen:

Hail Mary! Means whereby, we know,
Full many a Fiend is laid below.

Hail Mary! who beneath thy feet
Defeatest Satan's arch-deceit:

Hail Mary! thou that dost convict
False God and idol maledict.

Hail Mary! Red-Sea wave profound,²
Wherein proud Pharaoh's host is drown'd:

Hail Mary! Rock with water rife,
Refreshing thirsty souls with life.

¹ Is. xix. 1.

² Exod. xiv. 28; xv. 4, 5, 21.

Χαῖρε, πύρινε στῦλε, ὁδηγῶν τοὺς ἐν σκότει·

χαῖρε, σκέπη τοῦ κόσμου, πλατυτέρα νεφέλης.

Χαῖρε, τροφή τοῦ Μάννα διάδοχε·

χαῖρε, τρυφῆς ἀγίας διάκονε.

Χαῖρε, ἡ γῆ τῆς ἐπαγγελίας·

χαῖρε, ἐξ ἧς ῥέει μέλι καὶ γάλα.

Χαῖρε, Νύμφη ἀνύμφευτε.

Hail Mary! Pillar, fiery bright,¹
That leadeth folk in mirky night:

Hail Mary! Shelter, that could shroud
The race, yet broader than the cloud.

Hail Mary! Pyx, whereof is fed²
The soul with Manna, heav'nly Bread:

Hail Mary! that dost mix and give
Supernal joy to all that live.

Hail Mary! who, upon my chart,
The very Land of Promise art:

Hail Mary! out of thee, I trow,
Sweet streams of milk and honey flow.

Hail! Maid-Mother,
Like none other.

¹ Exod. xij. 21, 22.

² Exod. xvi. 33; Heb. ix. 4.

XIII

Μέλλοντος Συμεῶνος †
 τοῦ παρόντος αἰῶνος
 μεθίστασθαι τοῦ ἀπατεῶνος,
 ἐπεδόθης ὡς βρέφος αὐτῷ,

ἀλλ' ἐγνώσθης τούτῳ καὶ Θεὸς τέλειος·
 διόπερ ἐξεπλάγη σου τὴν ἀρρήτον σοφίαν,
 κράζων

Ἄλληλούϊα.

XIV

Νέαν ἔδειξε κτίσιν †
 ἐμφανίσας ὁ Κτίστης
 ἡμῖν τοῖς ὑπ' αὐτοῦ γενομένοις
 ἐξ ἀσπόρου βλαστήσας γαστρούς,

καὶ φυλάξας ταύτην, ὡσπερ ἦν, ἀφθονοῦ·
 ἵνα τὸ θαῦμα βλέποντες
 ὑμνήσωμεν αὐτὴν βοῶντες·

† Slavonicé Хо҃тѣмиѢ Гнѣмиѣнѣ.

‡ Slavonicé Нѣвѣю показѣ твѣрѣ.

XIII

Ere he left this present life
 Which fawneth but deceiveth,
 Thee, Babe Jesu, in his arms
 The agèd Symeon heaveth.¹

He confess'd thee perfect God,
 And sung, in pure amazement
 At thy boundless wisdom, Lord,
 His latest chant of praise ment :

Alleluya.

*Reader + vocalist
 stop here*

XIV

To Creation there was shown²
 A new thing by our Maker,
 When he raised a tender shoot
 From out an unsown acre :

*Reader
 start*

In this miracle of grace
 That so we may descry her
 Maid before and after birth³,
 And singing magnify her :

¹ Luke ij. 28.

² Cp. Jer. xxxi. 22.

³ Ezek. xliv. 2.

Χαῖρε, τὸ ἄνθος τῆς ἀφθαρσίας·

χαῖρε, τὸ στέφος τῆς ἐγκρατείας.

Χαῖρε, ἀναστάσεως τύπον ἐκλάμπουσα·

χαῖρε, τῶν Ἀγγέλων τὸν βίον ἐμφαίνουσα.

Χαῖρε, δένδρον ἀγλαόκαρπον, ἐξ οὗ τρέφονται πιστοί·

χαῖρε, ξύλον εὐσκίοφυλλον, ὑφ' οὗ σκέπονται πολλοί.

Χαῖρε, κυοφοροῦσα ὁδηγὸν πλανωμένοις·

χαῖρε, ἀπογεννώσα λυτρωτὴν αἰχμαλώτοις.

Χαῖρε, Κριτοῦ δικαίου δυσώπησις·

χαῖρε, πολλῶν παιόντων συγχώρησις.

Hail Mary! for in thee we see
The flower of immortality:

Hail Mary! for we reckon thee
The garland-wreath of Chastity.

Hail Mary! for thy life depaints
The Resurrection of the Saints:

Hail Mary! for thy deeds declare
The life of Angels, bright and fair.

Hail Mary! Plant with goodly Fruit
That well the Christen taste doth suit:

Hail Mary! Tree, with leaf array'd,
And many rest beneath thy shade.

Hail Mary! who dost bring to birth
A Guide for waifs and strays on earth:

Hail Mary! Mother, whose good Son
Shall free poor caitiffs, many one.

Hail Mary! in the time of need
Who with the righteous Judge shalt plead:

Hail Mary! for thou shalt prevail
For many that do fall and fail.

Χαῖρε, στολή τῶν γυμνῶν παρρησίας·

χαῖρε, στοργή πάντα πόθον νικῶσα.

Χαῖρε, Νύμφη ἀνύμφευτε.

XV

Ξένον τόκον ἰδόντες †

ξενωθῶμεν τοῦ κόσμου,

τὸν νοῦν εἰς οὐρανὸν μεταθέντες·

διὰ τοῦτο γὰρ ὁ ὑψηλὸς Θεὸς
ἐπὶ γῆς ἐφάνη τα εἰνὸς ἄνθρωπος
βουλόμενος ἐλκύσαι πρὸς τὸ ὕψος
τοὺς αὐτῶ βρωῶντας·

Ἀλληλουῖα.

† Slavonicè ΓΤΡΑΝΗΟΕ ΡЖТВО ВІД'ВШЕ.

Hail Mary! Over-mantling stole
Emboldening the naked soul:

Hail Mary! who more tender art
Than earthly lover's fondest heart.

Hail, Maid-Mother,
Like none other.

XV

Let this strange and wondrous birth
From love of earth estrange us;
Pilgrims here turn we our hearts
Above, where he would range us;

For for this the lofty God
Became right lowly, lying
In a manger, fain to draw
Aloft his people crying,

Alleluya.

XVI

Ὀλος ἦν ἐν τοῖς κάτω †
καὶ τῶν ἄνω οὐδὲν ἄπῃν
ὁ ἀπερίγραφτος Λόγος·

συγκατάβασις γὰρ Θεϊκὴ
οὐ μετάβασις δὲ τοπικὴ γέγονε·
καὶ τόκος ἐκ Παρθένου θεολήπτου
ἀκουούσης ταῦτα·

Χαῖρε, Θεοῦ ἀχωρήτου χώρα·

χαῖρε, σεπτῶ μυστηρίου θύρα.

Χαῖρε, ἀπίστων ἀμφίβολον ἄκουσμα·

χαῖρε, τῶν πιστῶν ἀναμφίβολον καύχημα.

Χαῖρε, ὄχημα πανάγιον τοῦ ἐπὶ τῶν Χερουβίμ·

χαῖρε, οἶκημα πανάριστον τοῦ ἐπὶ τῶν Σεραφίμ.

† Slavonicè **Бѣсь б'ѣ въз нїжнихъ.**

XVI

W holly was the Word below,
The Infinite, but never
Him from God the Father's side
Might this abasement sever;

For, for all that he was Man,
From heav'n he ne'er retreated,
Being born of Mary Maid,
By Gabriël thus greeted:

Hail Mary! Land that doth embrace
Her God, uncircumscrip't by space:

Hail Mary! Gate, that we revere:
In mysteries thou hast no peer.

Hail Mary! Name, the cause of doubt
To unbeliever stiff and stout:

Hail Mary! Theme of ho'ly pride
To all believers far and wide.

Hail Mary! Sacred Car of him
Who rideth on the Cherubim:¹

Hail Mary! Chamber, meet for him,
Who bideth mid the Seraphim.

¹ Ps. xvij. 10.

Χαῖρε, ἡ τάναντία εἰς ταῦτὸ ἀγαγοῦσα·

χαῖρε, ἡ παρθενίαν καὶ λοχείαν ζευγοῦσα.

Χαῖρε, δι' ἧς ἐλύθη παράβασις·

χαῖρε, δι' ἧς ἠνοίχθη Παράδεισος.

Χαῖρε, ἡ κλεῖς τῆς Χριστοῦ βασιλείας·

χαῖρε, ἐλπίς ἀγαθῶν αἰωνίων.

Χαῖρε, Νύμφη ἀνύμφευτε!

Hail Mary! Mother of that Child
Who man to God hath reconciled:

Hail Mary! whom on earth alone¹
The Mother and the Maid we own.

Hail Mary! for thou dost achieve
The undoing of the fault of Eve:

Hail Mary! for, at all device,
Thy Seed doth open Paradise.

Hail Mary! for thou art the Key
To Christ and to his Kingdom free:

Hail Mary! for we look through thee
For bliss and aeviternity.

Hail, Maid-Mother,
Like none other.

¹ Is. vij. 14. Jer. xxxi. 22.

XVII

Angel-nature saw aghast,
Good Lord, thine Incarnation.
Mighty work of grace divine,
When men of every station

To the Unapproachable
Were let approach, conversing
With their God in mortal flesh,
And sung, his praise rehearsing:
Alleluya.

XVIII

Orators of many a tone
Stand, mute as fish, confounded
By thee, Mother of thy God;
For when hath speech propounded

How thou skilled'st to remain
Aye-maiden? But astounded
We believe this Mystery,
And let thy praise be sounded:

Χαῖρε, σοφίας Θεοῦ δοχεῖον·

χαῖρε, προνοίας αὐτοῦ ταμεῖον.

Χαῖρε, φιλοσόφους ἀσόφους δεικνύουσα·

χαῖρε, τεχνολόγους ἀλόγους ἐλέγχουσα.

Χαῖρε, ὅτι ἐμαράνθησαν οἱ δεινοὶ συζητηταί·

χαῖρε, ὅτι ἐμαράνθησαν οἱ τῶν μύθων ποιηταί·

Χαῖρε, τῶν Ἀθηναίων τὰς πλοκάς διασπῶσα·

χαῖρε, τῶν Ἀλιέων τὰς σαγήνας πληροῦσα.

Χαῖρε, βυθοῦ ἀγνοίας ἐξέλκουσα·

χαῖρε, πολλοὺς ἐν γνώσει φωτίζουσα.

Χαῖρε, ὀλκάς τῶν θελόντων σωθῆναι·

χαῖρε, λιμὴν τῶν τοῦ βίου πλωτήρων.

Χαῖρε, Νύμφη ἀνύμφευτε.

Hail Mary! Shrine and casket stored
With all the wisdom of the Lord:

Hail Mary! Magazine and Mine
Fulfill'd of providence divine.

Hail Mary! for, outside thy school,
Philosopher becometh fool.

Hail Mary! from thy tribune high
Professor proud is giv'n the lie.

Hail Mary! swift to mock the cant
Of hypocritick disputant:

Hail Mary! speedy to disable
And wither poets' tale and fable.

Hail Mary! thou dost solve the maze
Of Athens and her quibbling ways:

Hail Mary! for thou fill'st agen
The seine-nets of our fisher-men.

Hail Mary! drawing souls to ground
From ignorancy's depth profound:

Hail Mary! in the Name of Christ,
Through thee shall many be baptized.

Hail Mary! Ark upon the sea,¹
Where, whoso will, in safety be:

Hail Mary! Port, where mortal-kind,
Life's voyage o'er, Fair Haven find.

Hail, Maid-Mother,
Like none other.

¹ Gen. vij. 23.

XIX

Σῶσαι θέλων τὸν κόσμον †
 ὁ τῶν ὅλων κοσμήτωρ
 πρὸς τοῦτον αὐτεπάγγελτος ἦλθε·
 καὶ ποιμὴν ὑπάρχων ὡς Θεὸς

δι' ἡμᾶς ἐφάνη καθ' ἡμᾶς ἄνθρωπος·
 ὁμοίῳ γὰρ τὸ ὅμοιον καλέσας
 ὡς Θεὸς ἀκούει·

Ἀλληλούϊα.

XX

Τεῖχος εἶ τῶν Παρθένων, †¹
 Θεοτόκε Παρθένε,
 καὶ πάντων τῶν εἰς σὲ προστρεχόντων·
 ὁ γὰρ τοῦ οὐρανοῦ καὶ τῆς γῆς

κατεσκευάσέ σε Ποιητῆς, ἄχραντε,
 οἰκήσας ἐν τῇ μήτρᾳ σου
 καὶ πάντα σοι προσφωνεῖν διδάξας.

† Slavonicè *Гпастѣ хотѣ мѣрз.*

‡ Slavonicè *Гтѣна ѣсѣ дѣвѣмз.*

¹ St. Greg. Naz. *Orai.* xxiv. II, Τὴν παρθένον Μαρίαν
 ἱκετούουσα βοηθῆσαι παρθένω κινδυνευούσῃ.

XIX

Willing to retrieve the world,
 He, who did beautify it,
 God, of his free-will and choice,
 Good Shepherd-like, drew nigh it,

God and man, for mortal sake,
 His Deity revealing,
 He is known as 'God with us',
 In flesh to flesh appealing:

Alleluya.

← Reader stop here

XX

Mother-Maid, a Wall to maids
 And all that seek and sue thee,
 God, of earth and heaven King,
 With virtue did endue thee,

When he chose thy virgin-womb,
 To be his holy dwelling;
 Yea, he taught all Faithful folk
 To sing, thy praise forth-telling:

*Part Two
 Leader
 →
 Socialite
 startle*

Χαῖρε, ἡ στήλη τῆς παρθενίας·

χαῖρε, ἡ πύλη τῆς σωτηρίας.

Χαῖρε, ἀρχηγὲ νοητῆς ἀναπλάσεως·

χαῖρε, χορηγὲ θεϊκῆς ἀγαθότητος.

Χαῖρε, σὺ γὰρ ἀνεγέννησας τοὺς συλληφθέντας αἰσχρῶς·

χαῖρε, σὺ γὰρ ἐνουθέτησας τοὺς συληθέντας τὸν νοῦν.

Χαῖρε, ἡ τὸν φθορέα τῶν φρενῶν καταργοῦσα·

χαῖρε, ἡ τὸν σπορέα τῆς ἀγνεΐας τεκοῦσα.

Χαῖρε, παστὰς ἀσπόρου νυμφεύσεως·

χαῖρε, πιστοὺς Κυρίῳ ἀρμόζουσα.

Hail Mary! thee we mortals call
Pillar of Virgins, one and all:

Hail Mary! Portal, bolted fast,¹
Where in and out our Saviour pass'd.

Hail Mary! Leader, in due season
Renewing minds with sense and reason:

Hail Mary! Ruler of the quire
With heavenly Virtue's heat afire.

Hail Mary! for thy Seed afresh
Regenerated fallen flesh:

Hail Mary! for thy blessèd Kind
Doth call the madman back to mind.

Hail Mary! for by thee to nought
Th' o'erthrower of the soul is brought:

Hail Mary! for was born of thee
The Sower sowing chastity.

Hail Mary! in whose wemless womb
Thy Maker found him cloister-room:

Hail Mary! bringing Faithful folk
Beneath thy Master's easy yoke.

¹ Ezek. xliv. 2.

Χαῖρε, καλὴ κουροτρόφε Παρθένων·

χαῖρε, ψυχῶν νυμφοστόλε Ἁγίαν.

Χαῖρε, Νύμφη ἀνύμφευτε.

XXI

Ἵμνος ἅπας ἠτᾶται †
 συνεκτείνεσθαι σπεύδων
 τῷ πλήθει τῶν πολλῶν οἰκτιρμῶν σου·
 ἰσαριθμούς γὰρ τῇ ψάμμῳ

ὡδὰς ἂν προσφέρωμέν σοι,
 Βασιλεῦ ἅγιε, οὐδὲν τελοῦμεν ἄξιον
 ὧν δέδωκας ἡμῖν τοῖς σοι βοῶσιν·

Ἀλληλούϊα.

† Slavonicè Πῆκнѣ всѣкое побѣждѣтсѧ.

Hail Mary! Nursing Mother-Queen
To other Virgins clear and clean:

Hail Mary! whose good care provides
Safe escort for these holy brides.

Hail, Maid-Mother,
Like none other.

XXI

Faileth Hymn that would recount
The tithe, Lord, of thy mercies;
Were the sands upon the shore
Out-number'd by our verses,

Yet, O Holy King, e'en so
We could in no-way show thee
Due return for half the bliss
That we thy singers owe thee:
Alleluya.

XXII

Φωτοδόχον λαμπάδα †
 τοῖς ἐν σκότει φανείσαν
 ὀρῶμεν τὴν ἁγίαν Παρθένον·

τὸ γὰρ ἄϋλον ἄπτουσα φῶς
 ὀδηγεῖ πρὸς γνῶσιν θεϊκὴν ἅπαντας
 αὐγῇ τὸν νοῦν φωτίζουσα
 κραυγῇ δε τιμωμένη ταῦτα·

Χαῖρε, ἀκτὶς νοητοῦ Ἡλίου·

χαῖρε, βολὶς τοῦ ἀδύτου φέγγους.

Χαῖρε, ἀστραπὴ τὰς ψυχὰς καταλάμπουσα·

χαῖρε, ὡς βροντὴ τοὺς ἐχθροὺς καταπλήττουσα.

Χαῖρε, ὅτι τὸν πολύφωτον ἀνατέλλεις φωτισμόν·

χαῖρε, ὅτι τὸν πολύρρητον ἀναβλύζεις ποταμόν.

† Slavonicè ГВѢКТОПРІЕМНШЮ СВѢКМШ.

XXII

U nto men in darkness set,
Pure Virgin, we descry thee
Sheen as lamp, equipt with oil
For light, but kindled by thee.

Dame, thou ledest by thy ray
To one true Light Supernal,
All mankind, who by their lay
Extol thy name maternal:

Hail Mary! Beam of nothing less
Than Christ the Sun of Righteousness:

Hail Mary! Gleam of yonder Light,
Which setteth never, day nor night.

Hail Mary! Lightning-flash, that can
Illume the darkest mood of man:

Hail Mary! e'en as thunder-blast
To smite the enemy aghast.

Hail Mary! Plenteous Source of Light
That shineth in baptismal rite:

Hail Mary! Springing well of waters,
Wherein bathe Adam's sons and daughters.

Χαῖρε, τῆς κολυμβήθρας ζωγραφοῦσα τὸν τύπον·

χαῖρε, τῆς ἀμαρτίας ἀναιροῦσα τὸν ρύπον.

Χαῖρε, λουτήρ ἐκπλύνων συνείδησιν·

χαῖρε, κρατῆρ κρινῶν ἀγαλλίασιν.

Χαῖρε, ὁσμὴ τῆς Χριστοῦ εὐωδίας·

χαῖρε, ζωὴ μυστικῆς εὐωχίας·

Χαῖρε, Νύμφη ἀνύμφευτε.

XXIII

Χάριν δοῦναι θελήσας †

ὀφλημάτων ἀρχαίων

ὁ πάντων χρεωλύτης ἀνθρώπων

ἐπεδήμησε δι' ἑαυτοῦ

πρὸς τοὺς ἀποδήμους τῆς αὐτοῦ χάριτος·

καὶ σχίσας τὸ χειρόγραφον

ἀκούει παρὰ πάντων οὕτως·

Ἄλληλούϊα.

† Slavonicè **Бл҃годѣтъ дѣти вохотѣвъ.**

Hail Mary! from whose Shoot we trace
 The Font-stone, with new Birth by grace:
 Hail Mary! from whose Fruit we win
 Free shrift for after-deeds of sin.

Hail Mary! Laver, that doth scour
 The conscience clear as noon-day hour:
 Hail Mary! Mazer-goblet fine,
 Whose grapes are joyaunce, drink divine.

Hail Mary! Perfume, sweetly spiced,
 And redolent of Jesu Christ:

Hail Mary! Life of mystick feast
 For Christen people, West and East.

Hail! Maid-Mother,
 Like none other.

XXIII

Willing to bestow free grace,
 That Lord, to whom are holden
 All mankind for grievous debts
 From days that now are olden,

He in person, of himself,
 'Mid graceless men sojourneth,
 And, destroying debtors' bonds,
 Thanks universal earneth:

Alleluya.

XXIV

Ψάλλοντές σου τὸν τόκον †
 ἀνυμνοῦμέν σε πάντες
 ὡς ἔμφυχον ναὸν, Θεοτόκε·
 ἐν τῇ σῇ γὰρ οἰκίσας γαστρὶ
 ὁ συνέχων πάντα τῇ χειρὶ Κύριος
 ἠγίασεν, ἐδόξασεν, ἐδίδαξε βοᾶν σοι πάντας·

Χαῖρε, σκηνὴ τοῦ Θεοῦ καὶ Λόγου·

χαῖρε, Ἁγία Ἁγίων μείζων.

Χαῖρε, κιβωτὴ χρυσαθεῖσα τῷ Πνεύματι·

χαῖρε, θησαυρὸς τῆς ζωῆς ἀδαπάνητε.

Χαῖρε, τίμιον διάδημα βασιλέων εὐσεβῶν·

χαῖρε, καύχημα σεβάσμιον ἱερέων εὐλαβῶν.

† Slavonicè Ποιούμε Τροέ ρѣткѣ.

XXIV

While we hymn thy Son, our Lord,
We sing thee too, his Mother,
Thee the Temple, by whose gate
Came God, and not an other.

He, that holdeth in his hand
The world, from thee progressèd,
Hallowing, blessing, teaching all
Mankind to call thee, Blessèd :

Hail Mary! Tent, o'er all preferr'd
By God, e'en God the heavenly Word :

Hail Mary! Saint by all confest
More saintly than the saintliest.

Hail Mary! Ark of beaten gold,
Of God the Holy Spirit's mould :

Hail Mary! Treasure-coffer, rife
With never-failing gifts of life.

Hail Mary! Diadem unpriced
Of Princes leal to Jesu Christ :

Hail Mary! Boast and Crown august
Of Bishops faithful to their trust.

Χαῖρε, τῆς Ἐκκλησίας ὁ ἀσάλευτος πύργος·

χαῖρε, τῆς βασιλείας τὸ ἀπόρθητον τεῖχος.

Χαῖρε, δι' ἧς ἐγείρονται τρόπαια·

χαῖρε, δι' ἧς ἐχθροὶ καταπίπτουσι.

Χαῖρε, χρωτὸς τοῦ ἐμοῦ θεραπείαι·

χαῖρε, ψυχῆς τῆς ἐμῆς σωτηρία.

Χαῖρε, Νύμφη ἀνύμφευτε.

XXV

Ω πανύμνητε Μῆτερ,†
ἢ τεκοῦσα τὸν πάντων Ἁγίων
Ἁγιώτατον Λόγον,
δεξαμένη τὴν νῦν προσφορὰν

ἀπὸ πάσης ρῦσαι συμφορᾶς ἅπαντας·
καὶ τῆς μελλούσης λύτρωσαι
κολάσεως τοὺς συμβοῶντας·

Ἄλληλούϊα.

† Slavonicè Ѧ $\text{всеп\textbackslash}тала$ $\text{М\textbackslash}ти$.

Hail Mary! Strong, unshaken Tower
Of Holy Church, hour after hour:

Hail Mary! City-wall intact;
The fortress of our realm unsack'd.

Hail Mary! for by aid of thee
We lift the song of Victory:

Hail Mary! with thy succour must
Our adversaries bite the dust.

Hail Mary! who dost gently tend
My fragile body till the end:

Hail Mary! who dost eke control,
In Christ, the welfare of my soul.

Hail! Maid-Mother,
Like none other.

XXV

Glorious Mother of the Word,
God Holiest of the Holy,
Take this gift bestow'd on thee
By us thy bedesmen lowly:

Rescue us, both great and small,
From worm that never dieth:
And from every ill preserve
Both him and her that crieth:

Alleluya.

FINIS

¶ At the end of the Acáthist the first Stanza (Ἄγγελος πρωτοστάτης) is again said; then the *Contakion* (τῆ ὑπερμάχῳ στρατηγῷ); and after this, the following *Synacharion*, or Lesson.

IN the reign of the Roman Emperor, Heracleius,¹ Chosroës,² King of Persia, perceiving that the Roman power had been utterly brought down by the Emperor, King Phocas,³ sent one of his Satraps, Sarbarus by name, with very many thousand men, to bring all the East under his dominion. For, even before this time, Chosroës had destroyed some hundred thousand Christians, the Hebrews probably buying and butchering them. Anyhow, after ravaging all the East, the chief Satrap Sarbarus arrived as far even as Chrysopolis, now called Scutari. Whereupon the Emperor Heracleius, finding himself in need of public money, turned the sacred property of his churches into small coin (on the condition of a greater and fuller restitution of the same), and by way of the Euxine attacked, with a fleet, the coast of Persia, and devastated it. Thus was Chosroës, with the rest of his army, defeated. Not long after this, moreover, Seiroës, the son of Chosroës, rebelled against his father, usurped his kingdom, and after slaying his father Chosroës, made a treaty with the Emperor Heracleius. Chaganus, however, Duke of Mysia and Scythia, learning that the Emperor had crossed the sea into Persia, brake his covenant with the Romans, and, at the head of an immense army, invaded the land of Constantine by the West, uttering words of blasphemy against God. Anon, therefore, the sea teemed with ships, and the land with an innumerable host of foot-men and horse-men. Now Sergius,

¹ Emperor from A. D. 610-641.

² Chosroës II, 590-628.

³ Emperor from 602-610.

the Patriarch, did earnestly exhort the people of Constantinople not to be downcast, but, with heart and soul, to uplift all their hope to God-ward, and to His Mother, the all-spotless Bearer of God. Moreover, Bonus, a Patrician, the then governor of the City, made all preparations necessary to repel the enemy; for, together with help from above, needs must we ourselves do our duty. And the Patriarch, calling to his aid the Eikons of the Mother of God,⁴ went round the wall from the heights, thereby assuring the safety of his flock. But when Sarbarus from the East, and Chaganus from the West, began to burn and sack the suburbs of the City, then did the Patriarch carry the Eikon of Christ (that made without hand of man),⁵ with the precious quickening Wood of the Cross,⁶ and the precious vestment⁷ of the Mother of God; and thus he compassed the whole length of the walls. And Chaganus the Scythian attacked Constantinople by way of the walls on the land-side, with a countless host of men protected with weapons from top to toe; and so numerous that clearly one Roman was fighting against ten Scythians. But the unconquerable Conqueress-champion, by means of the handful of soldiers found by her side in her Church of the Fountain,⁸ further destroyed very many of the enemy. And hence the Romans took courage

⁴ With the Holy Child. See St. John Damascene (Migne's ed.), vol. ii, p. 322 C.

⁵ This (ἡ ἀχειροποίητος εἰκών, also called τὸ ἅγιον μανθῆλιον) is that likeness of our Lord, that was once possessed by Abgar, King of Edessa, in the first century. It is commemorated in the Greek *Menaion* and *Horologion* on Aug. 16; and is mentioned by St. John Damascene (Migne's ed.), vol. ii, 320 A, 352 B. In his *Hymns of the Eastern Church*, p. 34, Neale considers that St. Germanus' 'most poetical work (A. D. 634-734) is perhaps his Canon on this wonder-working Image'.

⁶ Commemorated by the English Church, as well as by the rest of Western Christendom, on May 3 and Sept. 14.

⁷ Ἡ τιμία ἑσθής; or τὸ μαφόριον. This precious relic was deposited in her Church at Blachernae in 458. See the Greek *Menaion* and *Horologion* for July 2; also Neale's *Hist. of the Holy Eastern Church*, vol. ii, p. 777. Compare 2 Kings ii. 8, 14; xiii. 21; Eccclus. xlviii. 13, 14; St. Matt. ix. 20; xiv. 36; St. John xiv. 12; Acts v. 15; xix. 12.

⁸ A Church, near the Golden Gate, in another part of the City; praised by Nicephorus Callistus (Migne's ed.), vol. iii, pp. 72, 73.

and leapt to their feet, and, under the leadership of the unconquerable Mother of God, continued mightily discomfiting the foe. Now the citizens, that looked to treaties as well (as to Divine assistance), were driven back: for Chaganus spake openly, saying, 'Be not deceived about that God in whom ye trust; for, without fail, to-morrow I shall occupy your City'. But when the people of the City heard tell thereof, they stretched forth their hands unto God. So by previous agreement, both Chaganus and Sarbarus attacked by land and by water, eagerly desirous to capture the City by stratagems.⁹ But so utterly were they routed by the Romans that the living were not enough to burn with fire the corpses of the dead. And their log-boats,¹⁰ full of men-at-arms, were driven through the Bay, called the Horn,¹¹ against the Church of the Mother of God at Blachernae,¹² by a vehement tempest that suddenly burst in upon the sea, dividing it into choppy waves; and these log-boats were destroyed with the residue of the enemy's fleet. And here one might have seen a marvellous masterpiece of work wrought by the all-holy Mother of God. For every man of them she cast up along the sea-shore that is at Blachernae. And the people there, with all possible haste, threw open the gates and slew the enemy, even women and children, quitting themselves as men. And the leaders of the foe returned home, weeping and mourning. As for the God-loving people of Constantinople, they rendered due thanks to the Mother of God, chanting all night long the *Acathist Hymn* in honour of her who had guarded them, and had, by supernatural power, gotten them the victory over their adversaries.

From that day, therefore, ever after, in remembrance of this supernatural marvel, the Church hath received the tra-

⁹ διὰ μηχανημάτων, perhaps, 'by battering rams'.

¹⁰ μονόξυλα (πλοῖα), Xen. An. v. 4. 11, boats made of one solid trunk: canoes.

¹¹ The Golden Horn.

¹² The Church at Blachernae is one of three built at Constantinople, in honour of Our Lady, by the Empress St. Pulcheria (c. 395-453). See J. M. Neale's *Annals of Virgin Saints*, pp. 138-152.

dition to devote the Festival at this present season to the Mother of God : and Acáthist they call it, because then all the people of the City, clergy and lay-folk alike, performed it thus (*not sitting*).

Now, after an interval of six-and-thirty years, in the reign of Constantine 'the Bearded',¹³ the Agarenes¹⁴ brought an innumerable host, and again attacked the City of Constantine, and for seven years besieged the place ; when also they wintered in the coasts of Cyzicus¹⁵ and lost many of their forces. Then failing of their purpose, they turned back, and had sailed as far as the Sulaeon,¹⁶ when, by the succour of the all-holy Mother of God, in our behalf, they were all drowned at sea.

But again, and for the third time, in the days of Leo the Isaurian,¹⁷ the children of Agar, numbering more than many times ten thousand, destroyed first the kingdom of Persia, and then Egypt and Libya, after over-running India also, and Ethiopia and Spain. Last of all, they made war against the Queen of Cities herself, bringing a navy of a thousand and eight hundred sail. When therefore they had surrounded her, they waited expecting to sack the place forthwith. But the devout people of the City, bearing the venerable Wood of the life-giving Cross, and the venerated Eikon of their leader, the Mother of God, encircled the wall, with tears entreating the mercy of God. So it seemed good to the Agarenes to depart themselves into two companies, whereof the one marched against the Bulgars, and the other was left behind, for to take the City. But, being let and hindered by the chain reaching from Galata¹⁸ to the City walls, they set sail, and were now somewhere nigh

¹³ Pogonátus ; emperor from 668-685.

¹⁴ The descendants of Hagar and Ishmael ; Arabs or Saracens.

¹⁵ A city on the Propontis in Mysia, on the neck of a peninsula.

¹⁶ Apparently a promontory in Pamphylia, some 400 miles distant from Constantinople.

¹⁷ Emperor from 717-740 ; leader of the Iconoclasts in 726, and vigorously opposed by St. Germanus, poet-patriarch of Constantinople.

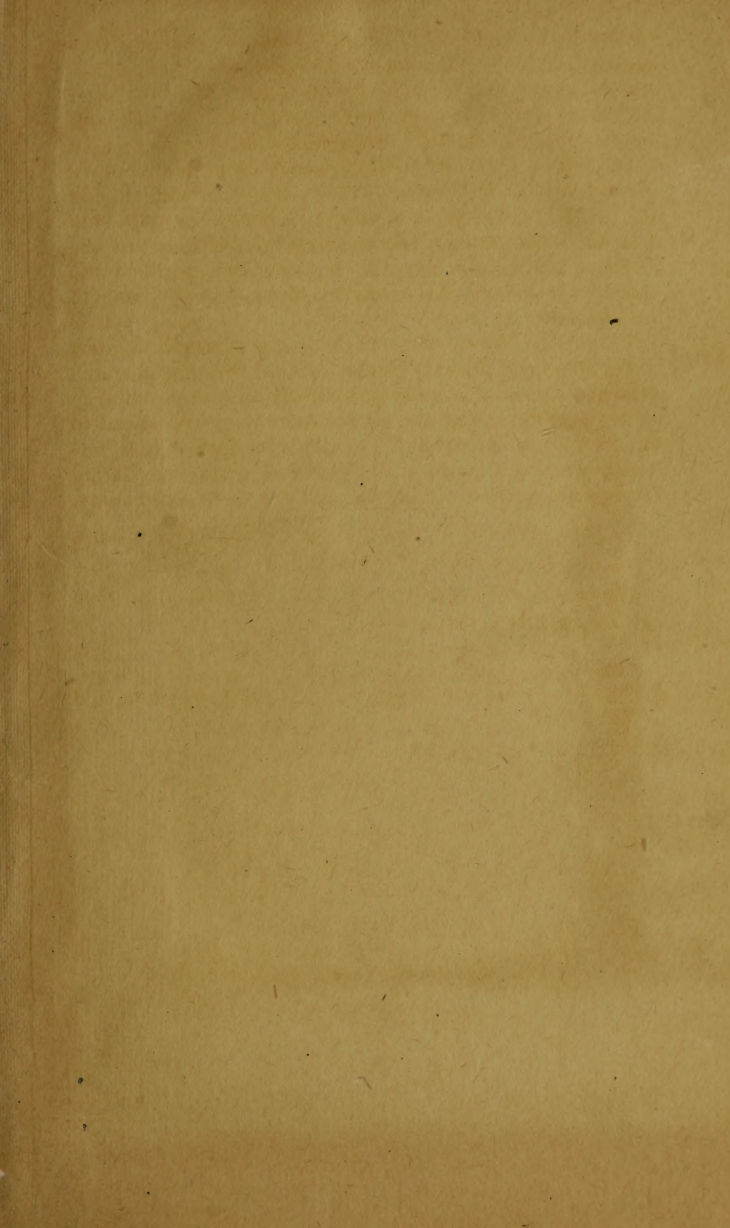
¹⁸ A promontory on the north side of the Golden Horn, below Pera, and facing Constantinople.

to the place called *Sosthenium*,¹⁹ when by the rage of a furious northerly gale, the greater part of their fleet was wrecked, and the men perished. The remainder were overtaken with a mighty famine, insomuch that they ate human flesh, and kneaded little bits of dung and devoured them. Then they took to flight, and had reached the open *Ægean*, when all their ships and men were sunk in the depths of the sea; for a tempestuous hail-storm fell from heaven, which set the waves a-raging, and loosened the pitch-tar timber of their vessels: and thus perished the countless multitude of their forces, three only surviving to tell the tale.

Wherefore, by reason of these supernatural wonders wrought by the all-holy Mother of God, we celebrate the present Festival. *Acáthist* it is called, because standing up throughout the night the people then sung this Hymn to the Mother of the WORD; and because, while it is customary to sit during the saying of the other Stanzas, during these of the Mother of God, we all listen to them standing.

At the prayers of thy Mother, our unconquerable Champion, do thou, O Christ our God, deliver us from the troubles that surround us, and, Have mercy upon us, thou who art alone the Lover of mankind!

¹⁹ On the Bosphorus. Called *Sosthenium* from an ancient legend, that here the Argonauts sought and found shelter, and were saved from shipwreck.



Boston Public Library
Central Library, Copley Square

Division of
Reference and Research Services

The Date Due Card in the pocket indicates the date on or before which this book should be returned to the Library.

Please do not remove cards from this pocket.

BOSTON PUBLIC LIBRARY



3 9999 06508 466 5

MAR 22 1918

